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BY W. P. ROSE.

"I am the vine; ye are the branches."—John xv.
Jesus did not mean to teach, that there was a natural connection between him and his disciples, as between the vine and its natural branches. The word used for branch, primarily means a slip, taken from one kind of tree, or vine, to be grafted upon another. But the grafts become branches, after adhesion has taken place, and the life of the vine has begun to flow into them, and a permanent living connection has been formed,—the life of the vine, having become the life of the branches.

"I am the vine; ye are the branches."—(Galatians.)
This grafting process, is the work of the Holy Spirit; and the knife used for preparation of the graft is the word of God: "And the sword of the Spirit, which is the word of truth." (Eph. vi. 17.) "Every branch in me that beareth not fruit, I will take away." * * * If a man abide not in me he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." All grafts that bear by the first intention, as the doctors would say, do not necessarily form a permanent connection. The union, in many cases, is only apparent, as in the case of the seed that fell on stony ground, and again, that that fell among thorns and briars. (Matt. xiii.)

Our Lord illustrates divine things by natural processes and results in the kingdom of grace, by the process and results in the kingdom of nature. For there is but one Sovereign and Law-giver; and with him "there is no variableness nor shadow of turning."
In the case of the farmer, the results at the end of the harvest, prove the soil, and so during the fruit-bearing season, and at certain times the vintage has come, it will be made evident what grafts, or branches, have brought forth more or less of perfection, and thus proved their union with "the true vine." "By their fruits ye shall know them." (Matt. vii. 20.) "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." * * * Even as the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Here our Lord makes plain to the understanding of his disciples, what he means by fruit: "If ye keep my commandments ye shall abide in my love." Obedience to Christ, then, is the condition of abiding in his love; and the fruit which he expects and requires of his disciples is the fruit of obedience to, and the keeping of, his commandments.
Now obedience and fruit-bearing are evidences of discipleship, evidences of being grafted into Christ, and of a vital union with Christ in nature and spirit: "If any man have not the spirit of Christ he is none of his." "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii.) "That by these ye might be partakers of the divine nature." (2 Peter.)

Moving the nature and spirit of Christ, being sons of God, being branches of the true vine, by a divine operation, how could disciples do otherwise than bear fruit? "Hereby is my Father glorified, that ye bear much fruit." Did Christ desire in doing the Father's will? Was it his meat and drink? And do not the children of God so delight? And can one be a child, who does not delight? "He that believeth on the Son, hath eternal life; but he that obeyeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

Hear these words of holy writ: "Why say ye unto me, Lord, Lord, and do not the things I command you?" "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you. Depart from me ye workers of iniquity." (Matt. vi. 22.) "He that doeth the will of my Father who is in heaven, he shall remain in me, and I will remain in him, and I will bring forth much fruit to the glory of the Father." (John vi. 56.) "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The lesson taught in this chapter: Where there is no fruit, there is no

life in the branch; where there is no life in the branch, there is no union with the vine; and where there is no union with the vine, the branch, of course, is dead, and will be cast out; and "they will cast them into the fire, and they shall be burned." So when there is no fruit of righteousness in "good works," there can be no life of Christ in the soul; where there can be no life of Christ in the soul, there can be no union of the soul with Christ; and where there is no union of the soul with Christ there can be no salvation.

MY SUMMER'S WORK.

By request of some of the brethren, with whom I labored last summer, I here give an outline of my work during vacation:
After leaving Louisville last June, I visited Clinton, the Athens of Mississippi, to be present on that delightful occasion, called "commencement." While there, I had an occasion to visit Flora and preach for the good people there. They have a good house of worship, nice town and an able young pastor. Hope the Master shall continue to bless that growing church.

The fifth Sunday in June I assisted Rev. J. C. Gadd in a meeting at O-yka. The results were: two conversions to the church and good feeling in the town. Bro. Gadd is a good man to be with in a meeting and at his home.

The first and second Sundays in July I spent at Lumbard and in that neighborhood. Rev. J. R. Carter has charge of the Baptists and one Methodist in those parts. The two weeks meeting were not without fruit. Some additions and good otherwise done. Bro. Carter is a growing young minister and has the entire confidence of his people. Success to you Bro. Joe.

The third Sunday in July I assisted Rev. E. P. Douglass at Mars Hill. Twenty accessions to the church and the community helped. This is an able and growing church; the morals of the neighborhood are excellent. Bro. Douglass is a fine man to be with.

The fourth Sunday in July I began a meeting with Rev. R. W. Hall at Palestine. Five accessions and most of the members revived. The young folks of this vicinity are alive. Total good work. Bro. Hall has regained his health and has taken on a new life both physical and spiritual, going forth to tell the doctrine.

The first Sunday in August I worked in a meeting at Mt. Creek. Here is my old home—the place where I first saw natural light. The meeting was good. Five additions to the church and we believe more to follow. Bro. Freeman is now in feeble health. Hope he may soon recover.

The second Sunday in August I was in a meeting at Union Hall with Rev. J. Allen Scarborough. No accessions during the meeting, but hope the gospel seed may yet bring forth fruit in the lives of these young men and women. The church was greatly strengthened and some Methodists from Brookhaven were instructed in the ways of the Lord. Bro. Scarborough is a jolly man to be with either private or public.

The third Sunday found me at Bollichoite to assist Rev. T. C. Schilling. Owing to sickness he did not attend any in person. Eight added to the church. The brethren began a prayer-meeting and no little good was done.

The fourth Sunday in August I was once more at East Fork to hold a meeting with Rev. F. J. Stewart. Twenty-seven accessions to the church and the entire country moved. This is a fine country and a large field for usefulness. Miss Mattie Cook, who is at Blue Mountain preparing herself for the missionary work, is from this church. Hope to be with them again soon.

The first, second and third Sundays in September I spent among my brethren in the East. While there, I attended the Strong River Association—it was like getting home again to move among that people. Familiar faces and some voices that I had seen and heard on other days. This is a body of earnest workers.

The fourth Sunday in September Bro. Scarborough and I went to Amite City, La., with the view of holding a meeting, but Rev. Mr. Jones had preceded us with an appointment and hence we gave way to him; but not until Bro. Scarborough had given them four of his best sermons. The Baptists have a few faithful workers at this place, and may they soon be led in green fields. Thus ends my summer's work, and I am now domiciled within the wall of the Seminary, refreshed in body, mind and soul by reason of going to Mississippi. Grand old State—this State (Mississippi) I hope to live, hope to die and hope my friends shall lay me beneath her soil.

Prof. C. M. Morris, of Columbus, Miss., and who is now at Mississippi College, accompanied me during these meetings and did most of the singing. I wish to commend him to the Baptist of the State as an excellent singer and a splendid Christian worker. Yes, Bro. Carr, may the Lord bless your songs to his glory.
JOEL H. LANE.

AGREEMENT.

In the Testimony of the Three Witnesses.

(A short exegesis on John 7 (or 8) written for a friend, a member of the Baptist church at Edwards Miss. Request made while at the Central Association lately met in Clinton, Miss.)

BY R. E. MELVIN.

There are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one.

In the Canterbury and Bible Union versions:

"There are three who bear witness in one." * * * and the three agree in one." Emphatic Diaglott.

"There are three which testify, and the three are for the one." (For, in the sense of with reference to.)
In the K. J. version the seventh verse, until recently always enclosed in brackets, reads: [There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.] This verse was from the beginning of that translation put in brackets to show that it was held by the translators as doubtful; and as it is not found in any Greek manuscript, earlier than the fifth century, it is now by almost unanimous consent regarded as spurious, and by later translators rejected altogether. Thus, verse 8, of the old translation is, of all late ones.

In the testimony of witnesses in court there is always at least one main fact to be proved in every case to be tried. Where there is a number of witnesses in any given case there may be an almost endless amount of variation concerning irrelevant matters, and at the same time perfect agreement as to the main fact. This apparent discrepancy in minor points, so far from affecting the credibility of the witnesses in fact serves to strengthen it; as it goes to show that there has been no collusion between them, a fact that might be suspected, if there was in all things a perfect verbal agreement as to the main fact, the witnesses are said to agree.

Now there is in Christianity one main fact put on trial for its life, the Sonship of Jesus Christ; of that fact the evangelist testifies in the following verses: "We receive the witness of men, the witness of God is greater, for this is the witness of God, which he hath testified of his Son." Then again the fact of his Sonship is made to depend on another fact, which is also put on trial, the fact of his resurrection; hence another apostle, Paul, (Romans 1:3, 4) declares: "Concerning his Son Jesus Christ our Lord, made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead."

These are foundation facts in Christianity; let them be settled and everything is settled, let them fall everything falls. Concerning these facts we learn in the text under review, that we have the united testimony of three silent witnesses. "The Spirit, The Water, The Blood," and that in their testimony they agree.

There is a kind of evidence, I suppose of facts in history, hard to be set aside—monumental evidence. An event occurs, deemed to be of such importance to succeeding ages, as to demand that its memory be perpetuated; for that purpose a monument is erected. The strength of such testimony is in this, that the monument must be built within the memory of some who witnessed the occurrence of the event, and must remain as a perpetual memorial of that event.

Take an illustration. The descendants of the twelve sons of Jacob were reduced to a state of slavery in Egypt by the divine interposition, through the agency of Moses, their captivity was broken, and on the night of their deliverance the feast of the Passover was instituted to preserve the memory of that deliverance. It would require a marvelous exercise of credulity, to believe that the ordinance of the Passover was a Jewish invention of later times, when we remember the regularity and solemnity with which that people have observed it for so many ages.

Another illustration—a familiar one. Once there were thirteen colonies dependent on Great Britain. On the fourth day of July in the year 1776 those colonies declared their independence of the mother country, and after seven years' hard fighting made their declaration good. The annual celebration of that day ever since, is alike a monument to perpetuate the memory of the event, and a proof that the event occurred.

Such in the part is the character of the testimony borne by the witnesses before us.

Of the first of the three, The Spirit we read, (John xvi. 13.) "He will bear witness of me." Further, (John xvi. 13.) "He will guide you into all truth, for he will not speak of himself." And still further, (Acts x. 38.) "The God of our Fathers raised up Jesus, whom ye slew, hanging him on a tree. Him as a Prince and a

Saviour did God exalt to his right hand, to give repentance to Israel and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, which God gave to those who obey him." [Canterbury version.]

Here, in language not to be mistaken, we learn that the testimony of our first witness, the Spirit is to our Lord's resurrection.

Let us now examine the third witness, the Blood.
The typical blood in the wine of the supper testifies to our Lord's resurrection as well as to his death; it is monumental evidence of this prime fact in the world's redemption. "As often ye * * * drink of this cup ye do show the Lord's death till he come."

"TILL HE COME." Yes! He comes to make our world another world. Of his death there can be no doubt; it was testified to alike by friends and foes—Romans, Jews, and his despised and despising disciples. All saw him nailed to the cross; as if to make assurance doubly sure in the matter of his death, they had seen one of his executioners pierce him to the heart with a spear; they had witnessed his helplessness when laid away in the grave, and the great stone rolled against it, and the Roman sentries placed to guard, alike the dead of the empire and to prevent the removal of the body, in order that the Jewish Sanhedrin might be able to prove him an impostor.

His disciples had witnessed all this, and in the face of it all, on that Sunday morning immediately after the tragedy, and at the dawn of day, had found the grave empty.

"Show the Lord's death till he come." If he is to come again it is evidence that he has gone, and from the prison house of the grave he has gone for in that his disciples saw him confined. It is the fact of his resurrection that renders his death an event to be held in everlasting remembrance. Every time, then, that the trusting disciple commemorates that grand event he sees in symbol the blood, a monumental witness to the resurrection. That is one reason why I like the cup in the "communion service" to be glass, clear as crystal; that every disciple may be able to see the testimony borne to this prime fact in human redemption.

We are told that in hearing testimony the three witnesses agree, and we have seen that the testimony of two of them is to the resurrection—the Spirit and the Blood; in order therefore to a perfect agreement between the three witnesses, the Water must also testify to the same fact, and this it does.
I could, were I so disposed, surrender, for the time being, the whole lot of 12, and still be able to prove conclusively that the central idea in baptism is resurrection. Paul, in his closing up argument on resurrection—1 Cor. xv. 22, makes it so conclusive, as to be undeniable. But those other proof texts I do not choose to surrender.

I know that the late Professor Stuart, of Andover, Mass., roundly asserted that baptism "cannot teach both resurrection and the regenerating and sanctifying work of the Holy Spirit; and as it does undoubtedly teach the latter it cannot also teach the former. Since the great luminary shed that light [?] on the Christian world, many of the 'lesser lights' have also reflected it. Some of my 'little books' out of sheer pity for the Baptists, tell their readers that we have no ordinance by which to teach the work of the Holy Spirit, for we hold that baptism teaches our Lord's resurrection. That of course is like a logician's appeal to popular prejudice; for every Baptist who understands the subject holds that it does teach our cleansing by the Holy Spirit, not, however, in what the term 'baptism of the Holy Spirit.' But it teaches resurrection also.

When such a man as Professor Stuart was, tells me, or when a y of inferior minds repeat him, that baptism cannot teach both resurrection and spiritual cleansing he says what I would not like to say, for God has emphatically asserted that it does teach both; and when he says anything is so, I would hesitate long ere I would do contradict him. But it is his right, not mine.
The inevitable conclusion from the foregoing premises—to me, at least, it seems inevitable—is rather humiliating; but I see no way of escape from it. He who accepts as baptism what it is not, or who leaves out of sight, the resurrection feature in the ordinance, is so doing in defiance of the testimony of these three divinely accepted witnesses to our Lord's resurrection, and to that extent leaves us without proof of this main fact in the economy of human salvation; for if Christ be not risen our preaching is vain, and your faith is also vain."

Suppose the concurrent testimony of three witnesses, and so far as symbolic instruction goes, the hope of immortality is crushed; it would practically, so far as man's puny effort can go, be to crown the tyrant death, forever on the throne, and seal the conquest of the grave over the whole human race." Give that testimony its full force, and every time I witness a Scriptural baptism, to the ear of faith comes the cheering whisper:

SOMETHING ABOUT MISSIONS.

I notice in the RECORD of Oct. 17, a statement which, to my mind, should awaken an interest in every Baptist who claims to believe in missionary work, and especially those who believe that the mission of the church is to the redemption of the world.

Nothing in Scripture to warrant such a statement, and I cannot but be disappointed that it should be made. There are still 28,000 million people in this country, sixty whole tribes whose darkness no ray of light has ever fallen, as pagan and savage as were their ancestors when the first white man landed upon our shores.
Here is a look to those who profess a great spirit of missions? Behold your own doors. According to the report of Oct. 10th, under the heading "Foreign Mission Failure," and a vast number of professing Christians' opinion to-wit: that the mission of the church is the conversion of the world. It is as the heading implies, nil. Now, if this be true, why is it true?
If I am called upon to answer, I shall say, because we have, through blindness, ignored God's plan and endeavored to carry on the work according to man's views.

In Matthew 24:14 I find these words: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

Some have blinded the hearts of a vast majority of those who own Christ's name, with sectarianism, thereby disabling them from appreciating the real good tidings of the coming kingdom of God and the blessed work it is to accomplish, yet God has so arranged that the gospel itself is for use in the coming age, not withstanding the traditions of men, which tend to make it void and useless. We are permitted to become "blind guides who will all be cast into hell," and even by some who for and against them with their hands, by opposing them with their lips. Let us note the great work which has been and is being done by Bible societies, they are incessantly spreading the "good things" of great joy which shall be unto all people, before all nations and in all languages, though we know that very few who are engaged in the work see with any degree of clearness either the harmony or the beauty of the plan of God for the establishment of his kingdom and the blessing of all people. This work continues, notwithstanding the fact that so called "rationalism," "Esotericism" and "Angels of iron" are convincing many that the Bible, the Blessed Word of God is, at best, but a conglomerate of well-meant, but utterly untrustworthy traditions, colored by Oriental habit, and language out of all resemblance to real truths and facts; still the work of publishing the Bible continues and even its opposers unintentionally assist its distribution. An instance of this was witnessed in this country not many years ago when the revised version of the New Testament was first published, unbelievers took hold of it, advertised it and circulated it by the million. Of course they did it for money but we see in it, despite every obstacle, both of friends and foes, the gospel is being preached for a witness to all nations. Now what are the results of our foreign missionary work? Eighteen centuries of effort are in the past and what prospect is there that the world's missionary efforts will be fulfilled? What prospect is there that through the missionary efforts of the world, ever be converted and a millennium of peace on earth be brought about? What are the evidences that, or ever, the world shall willingly submit to the gospel and voluntarily become God's kingdom—in which his will shall be done as (perfectly as) in Heaven?

According to statistics and the reports coming up every quarter of the world we are not only making no headway at converting the world, but are actually going backward and not anything like keeping pace with natural increase of population. Thus, from the standpoint taken by the vast majority of Sectarianism, the results of eighteen centuries look very meagre.

By examining the Word of God I find that the object of preaching the gospel in all the world is to witness to the world and to select a "little flock" of saints to whom with Christ their Lord it is the Father's good pleasure to give the millennium kingdom, which shall bless the world by both ruling and instructing it in righteousness. Luke 12:32. But, brethren, looking from either standpoint have we not been looking

through glasses that only enabled us to see at a distance and look beyond and ignore the 28,000 savages of our own home and country. Is it not sufficient to drive them from their homes and native lands from time to time, without denying them the glad tidings of great joy? Denying? Yes, denying, for unto us are committed the "Oracles" of God. Ezek. 3:18.

The Lord of the harvest, earth's new King, who will establish his kingdom in a totally different manner from the masses, permits those who have chosen a different plan from his, and who boast of what they can do by their own efforts in his absence, to see and to confess to each other and to the world their failures. All systems both religious and political claiming the name of Christ, (Christendom) and to be engaged in his service must give an account. They are now on trial and all are being proved incompetent, incapable of bringing about the desired and promised results, everlasting righteousness, God's will on earth as done in heaven. Each system must render up its own account and some of these are now being heard by an astonished world.

Brothers of the Baptist faith, let us not be partakers of their sins, but let us see to it that we work according to God's plans and instructions, leaving the result to him, then we shall hear on the day of final reckoning. "Well done." PSEUDONYM.
Meridian, Miss. Oct. 30th, 1889.

A Visit to Sunflower Association.

On the 16th instant I took the cars at Robinsonville, in Tunica county, Miss., to visit the Sunflower Association, published to convene with the Sunflower church at Lyon. There were many things to notice on the way, and if you will give me space I will tell you of some of them. I never saw such poor crops in any country, there being thousands of acres of the finest lands in the great valley that will not yield five pounds of seed cotton to the acre, and with some exceptions, the failure continues to the neighborhood of Clover Hill. I suppose the cotton was ruined by too much rain. The corn crop appears to be good, having been made before the heavy rains began.

Towns along the route are springing up like magic, built in good style, and appear to be prosperous, and when I learned that the Baptists as a rule, came in after the peaches, and occupied the gates, I could not feel less than grieved, for I know that, like the siege of the "Town of Manassas," it will cost a great struggle to drive them out. Please do not censure me for being so decidedly Baptist. I heard a brother say, he was glad that the Methodists in Mississippi were going to build a Methodist College, but I could not feel about it as he does, for I believe them to be fearfully wrong, and ourselves decidedly, and Scripturally right, and I do not see how the right can rejoice in the prosperity of the wrong.

In every town there were saloons with their gaudy sign-boards to attract the unwary, and the saloonists, great fat fellows, stuck their hands in their sides, and looking squarely at us as plain as could be, "We keep up the schools of the State, we do." Those fellows cost the State annually about fifteen millions of dollars and pay into the State Treasury about \$100,000. They became such an eyesore to me that I got to thinking how to be rid of them, and I thought that if we cannot free ourselves from the awful curse, just let the State take control of the whisky trade, and sell it, under proper restrictions, and have all the profit there is in it, and in five years we will have a fund of at least twenty five millions of dollars, with which we can have the grandest public school system on this globe. And then you will see, that as soon as the trade is taken out of the hands of those men, every soul of them will be a reformed profligate. Looking at those saloons brought out a conversation between a gentleman and lady just behind me. A sensible young lady had discarded a young man because he gave himself up to strong drink. The gentleman and lady both thought "the young lady did wrong, and reformed him; she thought that all young ladies were under moral obligations to marry any drunkard who proposed to them, and reform him. If the discarded young man should be lost, the young lady would be guilty of his blood." I would as soon think of reforming Satan, as to think of reforming one of those whiskey-soaked wretches. Wife, children, friends property, and reputation weigh not a feather against a whisky bottle, with a drunkard.

I landed at Lyon, and went to my good brother Canfield's and spent the night with him, and his excellent and interesting family. On the morning I went to the Baptist church, and found the doors shut, and no one there. After some inquiry, I found that the brethren had departed on place of meeting, and that Mound Bayou was the place where I might find it, and having come thus far I determined to continue the search. So in company with Bro. Canfield and daughter, we proceeded to the depot, and there met brethren Lewis Ball and E. E. King, going in an opposite direction, and seeking for the Sunflower. We reached Mound Bayou station about 1 o'clock p. m., and walked about two miles through a cane-brake, to Bro. Griffin's and about a quarter of a mile to the church. The next day the brethren met and it was found that the Association was evenly divided between Mound Bayou, and Lyon, but they organized nevertheless, although strong efforts were made to get them to go to Lyon. The evening Bro. King came down, and that night about eleven o'clock Bro. Ball came, announced by the barking of dogs having tramped through the same cane-brake, in the darkness, and his first inquiry was, "Have you found all the brethren?" The body heard reports and had some good speeches and is truly a spiritual brotherhood. They made arrangements to come together again, which I have no doubt will be carried out and harmony be re-established. The writer preached for them on Friday night, and for the other half at Lyon, on Saturday night.

What a field for cultivation is our soil! That valley will soon hold its millions, and shall they be infidel or Christian? I long to write more about that but I am not sure that I have not already made this article too long.

May I write some about Clinton College? JOHN HARRAL.
Eudora, Miss. Oct. 28th, 1889.

"REPENT."

"Quia deus interiora justificat per fidem."
—Luther.

All orthodox Christian denominations teach this as one of the fundamental principles of Christianity; but from it not being rightly understood, have come some very grave mistakes, and these mistakes have made and have in the religious world. It is true, too, we all have this definition, that Repentance means "turning away from" sin to God—but with what motive? How is it applied? If I read the Scriptures right (and judgment confirms this) "Fear" enslaves the mind and no one that fears Hell and damnation, that "fears" deeply, compelled from fear of "the judgment to come" to "reform" his life—and stops there—will ever be saved.
Salvation comes by "Faith" alone. But can a man have faith in a God, upon whom he looks only as a Judge? Always ready to strike, to avenge His laws, which we have broken? I doubt very much, or I do not understand the meaning of the term "Faith," as used in the Holy Scriptures. Faith, as I understand it, is synonymous with Love, and "Love casteth out fear."

Love to the God of Justice, who out of love to men (fallen and totally depraved, by a just law condemned to death, knowing and understanding their sentence)—to save them from this justly merited condemnation and at the same time keeping inviolate His justice, gave His only begotten Son up to His justice, that in "Him" the violated law might be vindicated, so that "all" who will look upon God now, not as the "Avenger," but as Love personified, accept the sacrifice of His Son as a personal ransom, and so, of a natural consequence, out of gratitude to Him, not because we loveth Him, but because "He loved us first," turn away from sin, and the world, and Satan.

Such repentance (I hardly know where to make the division-line between Repentance and Faith, for, as soon as this kind of repentance takes possession of the heart, faith is a natural consequence and comes in the very act of "turning," and it needs not years, months, days, hours, no, not even minutes, of mourning nor of repentance. If we will only repent right) will lead to a right understanding of "all" the Bible teaches, for it will at once abolish all self-righteousness, all our own merits,—which enter so largely into the repentance of many and keep them, for just as long, as they hold to this, in even the smallest degree, from the great blessing of known acceptance,—and place us in the right attitude of sinners, by the law lost and convicted and justly condemned—saved solely by the merit of Christ's sacrifice.

Understand beyond a venture, that the justification of the sinner proceeds from the free grace and mercy of God the Father through faith in

and it, and having come thus far I determined to continue the search. So in company with Bro. Canfield and daughter, we proceeded to the depot, and there met brethren Lewis Ball and E. E. King, going in an opposite direction, and seeking for the Sunflower. We reached Mound Bayou station about 1 o'clock p. m., and walked about two miles through a cane-brake, to Bro. Griffin's and about a quarter of a mile to the church. The next day the brethren met and it was found that the Association was evenly divided between Mound Bayou, and Lyon, but they organized nevertheless, although strong efforts were made to get them to go to Lyon. The evening Bro. King came down, and that night about eleven o'clock Bro. Ball came, announced by the barking of dogs having tramped through the same cane-brake, in the darkness, and his first inquiry was, "Have you found all the brethren?" The body heard reports and had some good speeches and is truly a spiritual brotherhood. They made arrangements to come together again, which I have no doubt will be carried out and harmony be re-established. The writer preached for them on Friday night, and for the other half at Lyon, on Saturday night.

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Love to the God of Justice, who out of love to men (fallen and totally depraved, by a just law condemned to death, knowing and understanding their sentence)—to save them from this justly merited condemnation and at the same time keeping inviolate His justice, gave His only begotten Son up to His justice, that in "Him" the violated law might be vindicated, so that "all" who will look upon God now, not as the "Avenger," but as Love personified, accept the sacrifice of His Son as a personal ransom, and so, of a natural consequence, out of gratitude to Him, not because we loveth Him, but because "He loved us first," turn away from sin, and the world, and Satan.

Such repentance (I hardly know where to make the division-line between Repentance and Faith, for, as soon as this kind of repentance takes possession of the heart, faith is a natural consequence and comes in the very act of "turning," and it needs not years, months, days, hours, no, not even minutes, of mourning nor of repentance. If we will only repent right) will lead to a right understanding of "all" the Bible teaches, for it will at once abolish all self-righteousness, all our own merits,—which enter so largely into the repentance of many and keep them, for just as long, as they hold to this, in even the smallest degree, from the great blessing of known acceptance,—and place us in the right attitude of sinners, by the law lost and convicted and justly condemned—saved solely by the merit of Christ's sacrifice.

Understand beyond a venture, that the justification of the sinner proceeds from the free grace and mercy of God the Father through faith in

and it, and having come thus far I determined to continue the search. So in company with Bro. Canfield and daughter, we proceeded to the depot, and there met brethren Lewis Ball and E. E. King, going in an opposite direction, and seeking for the Sunflower. We reached Mound Bayou station about 1 o'clock p. m., and walked about two miles through a cane-brake, to Bro. Griffin's and about a quarter of a mile to the church. The next day the brethren met and it was found that the Association was evenly divided between Mound Bayou, and Lyon, but they organized nevertheless, although strong efforts were made to get them to go to Lyon. The evening Bro. King came down, and that night about eleven o'clock Bro. Ball came, announced by the barking of dogs having tramped through the same cane-brake, in the darkness, and his first inquiry was, "Have you found all the brethren?" The body heard reports and had some good speeches and is truly a spiritual brotherhood. They made arrangements to come together again, which I have no doubt will be carried out and harmony be re-established. The writer preached for them on Friday night, and for the other half at Lyon, on Saturday night.

What a field for cultivation is our soil! That valley will soon hold its millions, and shall they be infidel or Christian? I long to write more about that but I am not sure that I have not already made this article too long.
May I write some about Clinton College? JOHN HARRAL.
Eudora, Miss. Oct. 28th, 1889.

"REPENT."

"Quia deus interiora justificat per fidem."
—Luther.

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Southern Baptist Record.

MEMPHIS, MISSISSIPPI, NOV. 1899.

J. B. GAMBRELL, Editor.
J. A. HACKETT, Associate Editor.
J. A. CLARK, Associate Editor.
J. A. DUNCAN, Associate Editor.

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SPECIAL NOTICE.

All letters on business with this paper, and matter for publication, except that pertaining to Sister M. T. Gambrell's department, should be addressed, and all drafts and money orders should be made payable to Southern Baptist Record. Please do this and prevent mistakes and confusion.

TAKE NOTICE.

Will the brethren read this and remember it. Brother Hackett is the managing editor of the paper, and I am working in the field. Therefore everything pertaining to the paper, whether manuscript for publication or business should be sent to the Southern Baptist Record, and not to me. I beg that the brethren will heed this. I am in the field nearly all the time and can give my attention to the matters that belong to my association, and sending business and copy to me causes delay and confusion. Also, money orders, drafts, and P. O. money orders, payable to Southern Baptist Record, J. B. GAMBRELL.

EDITORIAL.

Notes and Comments.

The law is the hammer that breaks the stubborn and stony heart, while the gospel is the sun that melts it into penitence, faith and love.

Will not Brother J. D. Stone make the speech in the Revord, on system in mission work which he did not make at the General Association.

Rev. J. H. Lane requests that his Southern Baptist Record be sent to Magnolia, Miss., and not to Louisville, Ky. Bro. Lane's correspondents will observe the change.

Be constantly on the watch for opportunities to do good and so go out into broader fields of usefulness and up into higher altitudes of Christian joy.

It is safe to conclude that when people are anxious to hear questions discussed in which they profess no interest, they are already secretly in sympathy with them, or anxious to become so.

The Liberty Association, in its report, says: "Foreign missions is by far the most important enterprise before the Christian world." Will Brother George Whitfield dispute it? If the report is wrong, he ought to say so.

The Christian life and Christian duties seem difficult and undesirable to the unconverted, because they hate such things, but to true Christians they are easy and delightful because they love them. It is for that makes the difference.

"From our papers, it looks like it is money, money all the time." N. L. CLARK, in General Association. In the New Testament, it is the same way. That book tells us that it is to be a weekly business with us. The Record is trying to get as near to the New Testament as possible.

Our sympathies are with our Bro. Dr. W. S. Penick, of Shreveport, La., in death of his little daughter. May the divine consolations be abundant and sufficient for our dear brother and his wife in their great affliction.

Bro. Jobe Harrell thinks it will cost the Baptists a great struggle to drive the Pedo Baptists out of the valley country. But why drive them out? Why not convert them to the whole truth and keep them in? They make pretty fair material for Baptists.

Give us a good paper printed on good paper in clear type and old-fashioned style. We may not spell that Indian name right, but we are bound to keep the Record right, with its columns open to all who have a good word for the cause of Christ.

Ed. O. L. Hall, well and favorably known in this State, has become possessed of the interest of his father-in-law, Dr. Graves, and J. B. Moody in the Baptist and Reflector, and becomes joint editor and proprietor with Ed. E. E. Hall in the paper. He is young, cultivated, energetic, talented and sensible and will succeed.

Our worthy South Carolina contemporary, the Baptist Courier, never said a truer thing than this: "There is no lack of workers when the work to be done is of a nature pleasing and popular, when no sacrifices are to be made, and the performance of which will bring us into notoriety and gain the applause of the community." Brother, sister is that you? "Examine yourself" and see, and if so unload and go work to-day in the vineyard. What do? Why "whatsoever thy hand findeth to do, do it with thy might."

It is certainly against the position and arguments of any man who attempts to establish any truth, to inveigh against controversy as hurtful, especially when his illustrations are drawn from the efforts of those who maintain a theory opposite the one he seeks to establish. There is nothing to be lost but something to be gained by watching him.

The communication on our first page denoted "Something about missions" and signed "Pseudonym" is off the line of ordinary mission writing, and yet is not in any true sense "anti-missionary." We cheerfully admit it because it is one view of our missionary work, and further because we hope it will draw out the best thoughts of some of our best writers on that subject.

It is reported that "Sam Jones put himself on record in Lynchburg, Va. last week, as opposed to the Third Party movement." In that, Mr. Jones is not very peculiar. No doubt when the "Third Party" leaders conclude to unload their boat of its impracticable conditions, Mr. Jones and a few other sound prohibitionists will be ready to embark.

About all you need to do, when you meet a man or woman well informed and with fixed opinions on all other matters, who profess to be undecided on new and yet unpopular theories, is to listen a little while to the reasons and arguments of the advocates of the theory, which they can so cleverly and forcibly repeat. You can safely write that one down as a convert or a convert to the new faith.

The General Association of Mississippi raised and expended in all mission work last year about \$1,500. Their estimated membership is not less than 14,000, which if "prorated" among them would give about ten and two-thirds of a cent each. This to say the least of it is a beginning, because certainly it is a good beginning because it is the proof of life and with system and average culture will grow.

Is it not a fact my brother that when you pray, you pray to God? If so, then when you give, give to God. If He accepts your prayers, He will also accept your gifts, and if He accepts your prayers He will answer them and even so will He bless the gifts He accepts. Commit not only thy ways to the Lord, but thy means also, and He will certainly bring to pass the desire of thy heart.

Success in life, both secular and religious, is in the way of that one who can always find something to do, and who is eager and ready to do it. Many people are poor because it takes all they can earn while at work, to maintain them while they play. So with some Christians. They work after a fashion—with religion one day in the week (Sunday) and play with "the world, the flesh and the devil" the other six. No wonder they are "poor."

Mr. Spurgeon is greatly in love with Christians, i. e., the humble followers of Christ, but has rather a poor opinion of "perfect" people, those who have attained to "complete holiness." This is the pungent way he has of putting it. He says: "He had had three 'perfect' members. They made more trouble than all the 6,000 imperfect ones; and at last his church got rid of them, much to his relief and delight. Now he serves a notice on all 'holiness' ones that his is a church composed entirely of imperfect creatures, and they earnestly desire no perfect ones to come to them for membership."

The good Baptist Courier talks the truest of true religion when it says: "The need for real workers for Christ—those who are willing to regard personal gratification and the applause of men as unworthy of consideration, and seek only the good of others and the upbuilding of the cause of the blessed Redeemer." We are sure four millions of Baptists in this country were reduced one-half and of the above mentioned quality they would be an irresistible power for good instead of as they are, a sleeping giant.

Dr. John A. Broadus sees very favorable tendencies of the times in the fact that many wealthy people give large sums to endow institutions of higher education, that the duty of Christian work especially that of giving is much more generally recognized, and that the study of the Bible is far more widely practiced. Unquestionably these are causes of good. Let us hope for their increase.

Let not the brethren of the General Association, who want to start a paper, think we mean to suppress them. We said at the meeting last week, what we felt was right, and as far as we know, everything is lovely. If the committee of ten have anything to say by way of agitating, our columns are open to them. Let everybody have a fair showing. Baptists do well by agitation. Still water stagnates; running water purifies.

The Baptists of Tennessee have had another good convention. Said to be the very best of all. It met at Humboldt and was a fine representative body and set forward much good work. The convention declined to seat lady delegates, which we suppose will be characterized by some body as a "great discredit" to the body. But perhaps after all it will be best until the true relation of women to the convention can be clearly defined. If they come to remain as they are in the churches will be wise, but if to eligibility to all official, floor and platform positions it would be other than wise.

MR. W. S. VARNADO'S MIS-TAKES.

Rev. J. B. Gambrell: Dear Sir.—In your paper of Oct. 10th, appears an article from Mr. W. S. Varnado, of Columbia, Miss. His article is quite short, but greatly misleading.

1st, He says, "I attended a protracted meeting at the Columbia Methodist church last November." Now, he did no such thing. The meeting of which he speaks was in the first part of September.

"Well," you say, "that is a small mistake." So it is. But it shows the defectiveness of his memory. And his account of what he heard and saw at the meeting is as inaccurate as his statement of the time.

2nd, Again he says, "And heard Rev. J. G. Sibley proclaim from the sacred desk in most emphatic terms that the doctrine that a man should be converted, before he joins the church, came from Hell." This statement may sound like mine, but does not convey the same idea. My statement was, and is yet, "The doctrine that a man should not join the church until he is converted came from Hell." Any thoughtful mind will detect the difference between this statement and the other.

3rd, And again he says, "The result was that they received a man into the church that night and next morning I heard him make use of this remark, 'Gentlemen, I don't believe that there is a living God, but those people just kept after me last night until I just had to join the church to get clear of them.'"

Now, as I have shown Mr. Varnado to have, willfully or ignorantly, misrepresented the facts in his foregoing statements, who but an infidel would doubt the accuracy of his last statement.

The young man said, "Gentlemen, I never believed in the existence of God until last night, but last night I began to think of creation and then I was convinced that there is a Creator." And I do not think he intended to convey the idea conveyed in the above statement, for he was a penitent at the altar on previous occasions.

I have good cause to believe all the evidence that has been adduced to prove that Methodist ministers receive infidels into the church would prove no such scandal, nor anything like it. If it was stated in an honest and correct manner.

Never have I received any one into the church, nor have I ever heard of any other Methodist minister doing so, without first requiring them to subscribe to our confession of faith as our Discipline directs.

Yours in love of truth,
J. G. SIBLEY.

Nicholson, Miss.

We cheerfully allow Bro. Sibley's statement in our columns, for we are anxious to know the exact truth in all matters, and certainly would not do him or his church any injustice, our object being to bring the current (as we think, erroneous) doctrine of this great and aggressive denomination before the public, not to scandalize them, but to correct an evil which is infecting the moral atmosphere, and influencing, in a measure, all the denominations.

As to the first correction, it amounts to nothing. A date would not improve the mind, while a strong, aggressive, and extraordinary statement would.

With regard to the second one, the correction, if it be any practical correction at all, carries the point. If "the doctrine that a man should not join the church until he is converted, came from Hell," the doctrine that a man should be converted before he joins the church came from near the same place, it seems to us. That will be the common view of it. If people never join the church till they are converted, we will have a converted membership; if people are converted before they join the church it will be the same point. It would be hard for either one of these brethren to swear to the exact form of words, it seems to us.

Now as to the last correction. The person in question, whoever he may be, seems, by the statement of Bro. Sibley, to have been a peculiar man. He had been at the anxious seat or altar, on previous occasions, and yet had not "left last night," believed in the existence of a God. What was he at the altar for?

It does not appear that Dr. Varnado and Bro. Sibley heard the same conversation. Indeed, two conversations seem clearly reported. But, in any case, we have two men of good repute, both of them credited with common sense, and both of them with a fair knowledge of the Bible, who are at issue. We will say, that we believe both aim to speak nothing but the truth.

We want to get everything correctly reported and let the Methodist church stand before our readers in its true light. Brother Sibley, when this discussion is over, your people shall be made to feel, that they have been kindly and fairly treated. If we would not do that for our sake, we would for our sake. All we ask is to be treated with courtesy by your people, in the discussion in our columns. And that we have a right to expect, don't you think so?

How is this? An enterprising figure-maker says that "there are 28,000 wild Indians in this country who are as thoroughly heathen as the white men first came to these shores." After which another one says that "more than ten per cent of American Indians are church members." Leaving out the Roman Catholics that is about all that can be said for the other races.

WOMAN'S WORK.

Good news comes from all quarters North and South of the abundant and effectively good work our Baptist women are doing for the Master's cause. It is especially gratifying to know that so many of them are in the work and so conscientiously.

The rapid progress now being made in mission work in all of our occupied fields is largely attributable to their earnest efforts. How else can it be accounted for, that there have been more conversions in the last fifteen years than there were in the preceding one hundred and fifty years, except it be that the women have by their earnest efforts and prayers been a leading factor in the work? Of course, they have not done it all or nearly all, but they have given a wonderful impetus to the work by the interest which they have put into it. We know more of what our Mississippi Baptist women have done and are doing because we helped them to start, more than fifteen years ago. For several years we assisted them in pressing their way up toward recognition, usefulness and success, and though they have watched their progress and activity up to the present, with eager and grateful interest, we greatly admire the earnestness, the self-sacrifice and the devotion of our women in Mississippi.

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INTH.

Dear Sister Thur. port, has again had the old family grave, Lebanon. This time, youngest son Charles W., laid away to rest. We have stood with this dear sister at the grave side of two of her loved ones, her husband and sweet Lolly and her son, My the God of all grace support that suffering through patient Christian mother through this great affliction.

Charlie was in his nineteenth year and was one of the most promising boys of our acquaintance among the many we knew at Shreveport. He had recently returned from Pasadena Cal., where he had with his mother resided for a few years chiefly for the health of the family. The dear boy had not long to stay among the people in Shreveport, who loved him, his dear mother and his mother's sister in her affliction and our most earnest prayers go up to the throne of grace in her behalf and that of her remaining children. The Lord be with them for strength and comfort.

"Where there's a will there's a way" says an old proverb, and right hereafter all is the solution of the question "is marriage a failure?" I people have a "will" to be mean and devilish there is always a way and a way with many "short cuts" secret doors and hidden springs. But when they have a "will" to be humane and reasonable the way is quite plain and the facilities not less generous.

When two people marry if they wish to live together in peace and harmony, all through life, if they would, each of them by it down as a fixed rule of life that "I will always aim to please my wife" or "my husband" as the case may be, in doing right, and to take it for granted that the other means to do the same thing and then live by that rule, the problem would be well solved. Does any one say this is impossible? We answer that in our opinion and as a result of our own experience and observation every measure of religion in them which is taking on a corresponding development in progressive work.

We hope the future has many more such pleasant meetings in store for us. May God continue to bless the brethren and work of the General Association.

The Baptist and Reflector has made another important change, in the way of consolidating its ownership. Dr. J. K. Graves has transferred his interest in the paper to his son-in-law Rev. O. L. Hall, who has also secured the franchise owned by Rev. J. B. Moody. The latter remains as special editor. The present combination is a strong one, as both the proprietors are known to be original thinkers and vigorous writers and there is no discount on the old veteran Dr. Graves as a first class writer, though years and physical infirmities press heavily upon him. We are glad for the cause in Tenn., that the strong combination has been made. We are glad for the paper, and especially for Bro. Graves. Without the responsible burdens of the past he can now work as it suits his convenience, and watch the growth and progress of his long loved and cherished paper, as it goes to a larger sphere and broader usefulness in the hands of its young and competent editors. May heaven's richest blessings abide upon and greatly prosper the enterprise and all connected with it.

That enterprising educator, Bro. L. M. Stone, of Chualar, tells us in a private note that the new addition to his College building has been finished and that he has yet room for a few more boarders.

Some time ago we wrote an encouraging word for those "brethren who are overmuch troubled about the scantiness of the harvest in their fields of labor," and the Georgia Christian Index was kind enough to reproduce what we said with approval, whereupon the Board of Baptist Union comments as follows:

"To all which we say, true and good; but is there not another side to this question? Are there not some teachers who are far too content about results? Might they not wisely inquire, now and then, why they so badly fail of success?"

To which we answer not as it refers to those "brethren who are overmuch troubled about the scantiness of the harvest in their fields of labor." There may be some preachers who are lazy or indifferent when there are none, but they are not of those "who are overmuch troubled."

The ethics of war encourages unlimited deception in the presence of the enemy for strategic purposes. Modern politics, North and South, seem to have been fashioned and gaged to run on the same track. As to where such a policy will eventually land its votaries there can be no reasonable doubt. And it may as well be said that all adjuncts and annexes, though they wear the garb of a Christian name, if they are actuated by the same policy will surely be able to keep out of the same pit. True Christianity and duty are not negotiable yellow-flores. This Master said: "He that taketh the sword shall perish by the sword."

Please announce in the Record that the Convention Board will meet at the Baptist church in Jackson at 10 o'clock Tuesday, Nov. 12th, 1899, and oblige. W. D. HARTLEY, Recording Sec.

Bro. J. H. Lane, of the S. B. T. Seminary, is in a good meeting at Jeffersonville Indiana, just across the Ohio river from Louisville, Ky. Bro. Lane says:

"Rev. A. Harris, of Texas, known as the 'cowboy evangelist,' is now with me in a meeting here. Bro. Harris is twenty-eight years old. He was reared on the plains of Texas; never had a pair of breeches till he was sixteen. He was brought to the Savior a few years ago, and since that time has been wonderfully successful in evangelistic labors; preaching all over Texas, Kentucky and other States. He says, 'Some men may best me in preaching, but none can be more earnest.' He has great power over his audience; they are not only laughing and crying, but they are shouting and shouting in order to get out."

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ASSOCIATED.

Bro. G. W. Rainor furnished transportation for the Meridian delegation to the meeting and entertained an immense company at his home, just one mile from the place of meeting. The entertainment generally was ample and cordial, and if all fared as well as we did at the home of Bro. James Giles, near the church, they did well. He and his good wife cordially received all that came, and it did look at one time as if the last inch of space was occupied, but he said, "yet there is room." It would be difficult to crowd a man with so large a heart as Bro. Giles.

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We judge that there is an unusual measure of religion in them which is taking on a corresponding development in progressive work.

We hope the future has many more such pleasant meetings in store for us. May God continue to bless the brethren and work of the General Association.

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"Rev. A. Harris, of Texas, known as the 'cowboy evangelist,' is now with me in a meeting here. Bro. Harris is twenty-eight years old. He was reared on the plains of Texas; never had a pair of breeches till he was sixteen. He was brought to the Savior a few years ago, and since that time has been wonderfully successful in evangelistic labors; preaching all over Texas, Kentucky and other States. He says, 'Some men may best me in preaching, but none can be more earnest.' He has great power over his audience; they are not only laughing and crying, but they are shouting and shouting in order to get out."

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